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ABSTRACT

The basic causes for the high rate at which American Indians drop out of college were listed and discussed in this paper. Information gathered from interviews with Indian students was presented along with the author's personal interpretations. The stated causes of the high drop-out rate were education, finances, racism, role models, and cultural differences. The inadequacies of education in reservation and near-reservation schools were mentioned as major stumbling blocks to successful higher education for many Indian students. It was noted that the differences in values of the reservation Indian, in terms of overall objectives as well as daily life styles, created in the Indian student conflicts that contributed to the drop-out problem. It was the author's stated opinion that the drop-out problem will continue until institutions can learn to be accepting of other values and can learn that there might be other meaningful life objectives. (PS)

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# VALUE CONFLICTS

# AS A

# CAUSE FOR DROP OUTS

Position Paper
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During the Fall of 1971, Mr. Richard Martinez of the Western Interstate Commission for Higher Education, put together a work-shop concerned with minority student participation in higher education. One of the areas of much concern regarding Indian students in particular, is the phenomenal rate of drop out. The estimates of drop out in the higher education system range from a low of 79% to a high of 93%. Regardless of the accuracy of the statements, it is perfectly clear that the drop out rate of Indian students in higher education is exceptionally high. Mr. Martinez asked me if I would be interested in presenting material on Indian drop outs to the proposed work-shop; I agreed to do so and proceeded to collect some data from the Indian people.

Immediately the problem of basic value systems became apparent. White institutions, such as universities, are not geared to understanding the complexity of the so-called "Indian Problem"; they continued to respond under the assumption that all Indians are the same. Programs involving counseling and curriculum planning do not seem capable of recognizing that it is a complex problem. One of the ways in which this research was hampered was the lack of consistency in objects, objectives and motives of the Indian students. This was most apparent when interviewing Indians with a reservation value system, as opposed to Indian students with a more traditional mainstream value system. For lack of better terminology, the data were collected in terms of reservation value systems -vs- urban value systems. Although it is not the purpose of this paper to stimulate emotional outbursts involved with the definition of reservation -vs- urban Indians, the point is that a careful analysis of an individual's values clearly indicates which general group he is in.

Again, the definitions used in this paper are over-generalized, but the conflicts in values were more closely related to rural -vs- urban values that were similar to the values expressed by either Cheyenne, or Sioux, or Blackfeet students. This paper then, fully recognizes and acknowledges the Tribal differences and in no way is attempting to lump the various cultures together, and call them all Indian; such as white institutions have been prone to do.

The basic causes of drop out will be listed and discussed as a matter of fact, and then each cause will be discussed in a little more detail representing my own personal interpretation, gathered from the interviews of the Indian students. The paper is not designed to speak for any particular Tribe, nor for the population of Indians.

In summarizing the material from the interviews the following list of stated causes of drop out is:

I. EDUCATION
II. FINANCES
III. RACISM
  a.) Institutional Racism
  b.) Personal Discrimination
IV. ROLE MODELS
V. CULTURAL DIFFERENCES

Although each of these items will be discussed individually, it should be pointed out that it was the consensus of the group interviewed, that only item number I, Education, reflects any hierarchical value in this list. In other words, poor education was high on the list of all possible causes for high drop out. From there on the other items were not as consistently ranked, as many students felt that some causes were more important than others. Remembering that all of the students interviewed were in fact, in school at the time, and also that twenty-six of the people interviewed were drop outs that had attended college to some extent, this data must be viewed from the standpoint of the participants, not from the

excuse-making administrations.

As indicated above, item number I, Education, is a major stumbling block to successful higher education for many Indian students. As those reading this paper, having gone through reservation or near-reservation schools will understand, Indian education has been and will continue to be in a very deplorable mess. Beginning in 1968, with what was then Senator Robert Kennedy's special sub-committee on Indian education, the nation has been made aware of the virtual lack of adequate educational training given to the Indians. There are exceptions of course, but speaking primarily for reservation situations, the history of educational preparation is very grim. The students and other interviewees from the reservation perspective were in almost unanimous agreement that they were not prepared to compete with other students at the university systems. It is interesting to note that the reservation students felt that the transition from high school to the university was extremely difficult in that, the total environment and attitude was alien; while on the other hand, white students from the larger communities complained bitterly that the university is nothing more than an extension of their high school experience.

Although it is not possible within the scope of this paper to discuss the inadequacies of education in general, I would like to make the point that education should have incorporated in it's objectives, the objective of teaching students to learn how to survive in a particular environment. At the present time curricula are pretty much standardized to attempt to teach students to survive in a white, middle-class society. Unfortunately, that particular social class is not the only environment possible. I say unfortunately, not in terms of my preference for this class as the ultimate in American life-style, but unfortunately in the sense that it is totally inappropriate for all minority students, and it

is my personal belief that it is inappropriate for almost all other students.

I should point out that for those students wishing to travel that road, that road should be made available, and it is the responsibility of the educational system to prepare those students for their continued travels into the higher education system. At the same time it is the responsibility of educational institutions from the elementary systems on up, to educate children with the objective of survival in the particular environment that child may choose. If it is a reservation environment, then the responsible institutions have the obligation to gear those children's materials in a meaningful and relevant way, to what the child will probably spend the rest of their life doing. It is preposterous, arrogant and morally wrong to expose the child only to the values and objectives of the Judea/Christian ethics. A specific example of how this kind of responsive education could take place on a particular reservation will be elaborated.

The Northern Cheyenne reservation, like other reservations, has a large cadre of old people that have a fantastic amount of knowledge concerning their Tribe, that anthropologists and historians will never be able to approach. This information can be tapped in meaningful ways for the education of the younger generation of Cheyennes. A research team could be trained to collect botanical specimens and preserve them for identification, utilizing the standard techniques of most university systems in botany, with much less training time than is necessary to become a botanist. The high school students could be utilized Spring and Fall, and certainly during the Summer, to collect these specimens. As they were preserved and presented for identification, the consulting botanist could provide the Latin name with some typical professional jargon, the people could give the common English name, if known, and the old people could give the Cheyenne name.

In addition, the old people could provide the identification and discussion of what the plant means in terms of the enfironment and the people. The educational institution, such as the bilingual programs and/or other artificial program classification could then incorporate this material into textbook form, to be used as the science text throughout the entire educational system. The spin-off for education and knowledge transmittal in terms of relevance and traditional teaching is phenomenal. The interaction between the young students and their environment, including the respect of the elders and their knowledge, would have little parallel in the white society. Other subject matters could be approached in a similar way, culminating in an education that was relevant to the students, involving diverse members of the community, meeting objectives of education and perhaps even educating some teachers.

Expanding this idea into areas such as political science, government, history, child development, inter-personal relationships, and on, and on; is extremely exciting but what is more important, is totally feasible. Although this diversion may not seem related to the problem of drop out in education, it is my opinion that making education interesting and relevant at the local level has an excellent chance of stimulating interest and motivation to learn at all levels. It is my further opinion, that the present irrelevant materials used in the education process, turn students off to the whole learning process, thus producing virtually no intrinsic motivation for learning new materials.

The second item on the list is that of Finances. Obviously, higher education is for the classes of people that have money. The cost of going to college is prohibitive even for the majority of white middle-class parents, however the Indian student finds it even more difficult to finance a college education. For example, the white off-reservation culture can to to various lending agencies,

such as banks, and borrow money on future credit to finance their children's educations. This alternative simply is not available to reservation Indians. In many cases such as with the Montana State University system, it is the law, both federal and state, that Indian students may attend college in the system, tuition free, however the rhetoric looks good but in actuality the program is close to being a deliberate, distorted lie. In the first place, Montana does not charge tuition as such, but rather a complex fee system is put upon the student. The student ends up paying as much in fees as the so-called fee waiver. Other rather insidious policies include such things as allowing a time delay in getting the student fee waivers approved so that the student ends up paying the maximum late registeration fee. In addition, the business office puts together a so-called "package" for Indian students. Since many of the students qualify for Bureau of Indian Affairs scholarship funds and/or Tribal funds and other sources, financial aid offices put together this package, juggling funds from one source to another, to come up with an individualized package that reduces the student to the same minimal amount, regardless of the numerous qualifications. The final up-shot is that the Indian student does not have the kind of assistance that is necessary for survival in a college town. They end up with virtually no spending money, money for clothes and the other things that are essential for the development of high morale and peace of mind. They seldom have money for means of transportation, thus become discouraged very easily. This discouragement naturally generalizes to the total academic environment.

When the Indian student must live with others that are so obviously much better off, it is little wonder that the Indian student eventually leaves the academic institution. In discussing these kinds of programs and problems with financial aid personnel, they often point to the fact that most Indian students qualify

for work study programs, however again when we consider the kind of disadvantage produced by other factors such as the lack of adequate preparation in the educational structure, it becomes rather ridiculous to expect the Indian student to be able to take on a work study job, putting in fifteen to twenty hours in addition to his studies. This kind of insensitive solution to the financial aid problem of minority students in general, is typical of most bureaucratic problem-solving attempts.

There have been many efforts on the part of well-meaning people, to unlock the doors of higher education; unfortunately people become self satisfied with their own benevolent efforts and tend to forget that the students that are disadvantaged culturally, educationally and financially need to have more. The door cannot be simply unlocked, but rather it must be opened completely, or the disadvantaged do not have a glimpse of what is on the other side. Programs must be developed that will allow these students to go through the door and into the environment on the other side, if they choose to do so.

The third item is what can only be identified as racism, however the racist policies of institutions can be of several different kinds. The relatively more subtle, but still insidious institutional racism that seems to be inherent in most bureaucratic organizations will be discussed first.

Students all over the country have demonstrated their concern and displeasure over the unforgivable attitudes of faculty and administration towards the students as inferior beings. Their words are seldom listened to and virtually never heard. Unfortunately bureaucracies develop programs "for" the students, just as the various agencies develop programs "for" Indians. In the students case they have been much more demanding and violent in their opposition to this kind of patronism, but still have not been hurt. The problem of course, like all

problems, is not a simple one. The excuses have run the gambit from the general attitude that the teacher knows best what is good for a student in a particular discipline. Having served considerable time as a faculty member and as an administrator, I have a rather biased opinion as to the dynamics of institutional racism. Beginning with the particular department level in a discipline such as psychology, the professors spend a great deal of time each year or every other year, modifying the curriculum for that department. New courses are initiated, old ones are abandoned, particular courses are modified in terms of objectives and materials, credit hours are discussed, changed, deleted; laboratory courses are initiated and on, and on, and on, and on. The single characteristic however, is that almost never is a student or students, involved in this decision making process. The simple minded argument usually is presented, that students either don't care or are not capable of making rational meaningful decisions on these matters. However, when all of these high powered faculty brains are combined, the end result is highly predictable, and that is that the new curriculum is modified typically toward more stringent controls as to what the student will take and how they will go about getting their degree. The ultimate objective is designed for preparatory training to maximize the success of the student in graduate school, in that discipline. No account is taken of the fact that in most cases less than seven to eight percent of the students graduating in that curriculum, in fact, will go through graduate school. Virtually no account is taken, except some passing rhetorical comments, about the other ninty-some percent of the students. Nobody bothers to ask the students what they really have in mind in majoring in that particular discipline, and nobody really bothers to ask students what they have in mind in the overall objective of going to college. It is assumed that preparing students for entering graduate school is the highest value.

I think this assumption should be challenged because until it is, there is little hope that faculties will be responsive to general students needs and interests, or virtually no hope that they will be responsive to Indian student needs.

The racist attitudes do not apply just to faculty/student relationships, but permeate the entire institution. For example, there are many road blocks and hurdles through the process of instructor, lecturer, assistant professor, associate professor, full professor, department head, dean, vice presidents and so forth. The particular road leading to promotions in so-called advancements is fairly well known throughout the entire academic institution. It runs something like this; don't let anyone know that you think, don't let anyone see you interacting with students, if you feel you must speak at faculty gatherings make sure you impress the right people with your platitudinous mouthings, but most important; never criticize anyone except students. Another symptom of the institutionalized institution is the reliance on tradition and dogma that are negative from the Indian student's standpoint; that is the whole business of guidelines, standards, requirements, prerequisites, etc.. These particular kinds of stumbling blocks, initiated at the whim of faculty and administrators, are simply incomprehensible to the Indian student. One argument is that students should not be treated differentially as this is a form of reverse racism. The confusion is racism based upon race, and racism based upon institutional classifications. Using one set to argue against the other is not only poor logic, but it is also simple minded.

A final comment on Standards: Various schools, departments and staff have made arguments that they cannot find Indian students that are "qualified" because they do not come up to a normalized score or standard for admission into their particular program. This argument also is not valid because it stems from ignorance as to what standards mean. The standards of excellence for a particular

program must be measured in terms of the final end product or it makes no sense at all. In other words, standards must be evaluated and established in terms of the program's final objectives, not the admission objectives. If the material in the training program is worth teaching and is taught properly, then it should be teachable and testable in a way that makes sense. A student failing to learn material is more often an indictment of the testing, teaching and materials, but is usually treated as a failure on the part of the student.

Needless to say, Indian students with the variety of cultural differences coming from their reservation culture, which is a rural culture, are puzzled and confused by the kinds and extent of institutional racism they find in the academic system. It should be noted however, that this confusion has been responded to by all students, not just Indian students.

The other kind of racism that is a more straight forward, personal discrimination needs little discussion as the readers are well aware of this prejudice, however the loss in dignity and morale is certainly detrimental and contributes to a drop out problem. I wonder how many times an Indian is referred to as Chief or Tonto, or female equivalent, during his off reservation experience.

The next item, listed Role Models, should really be listed, Lack of Role Models. This problem is one that few white academicians can understand. Basically the problem is that there are few Indians in professional positions such as doctors, lawyers, dentists, scientists, administrators, college teachers, or any of the professions requiring academic credentials. To demonstrate and illustrate the effects of the lack of role models, I had two of the Trainees conduct a quick survey of students in the Bozeman elementary school system and the Lame Deer elementary system. Children in grades one through four were interviewed and questioned, concerning future goals and expectancies. One of the more striking sets

of differences involved answers to the very simple question, "What would you like to be when you grow up?". The white children from the Bozeman schools gave some very sophisticated answers, including one second graders answer, "I'm going to be a Paleonthologist and study dinosaurs." The answers, where there were answers, by the Indian children were almost devoid of identification in the professional areas. For example, there were no doctors, lawyers, scientists or even Indian Chiefs. Only two of the thirty-seven children interviewed, indicated that they wanted to be a teacher, and in both of these cases an additional qualification was made; "Like Mrs. so-and-so.", who happens to be an Indian teachers-aide.

According to some recent efforts by the National Institutes of Health, to identify minority scientists in the biomedical fields, including biology, chemistry, physics, and psychology; there are less than ten Ph.D. scientists that are also enrolled Tribal members. There are numerous academicians with a "trace" back to some Cherokee princess, but considering the requirment of enrolled Tribal members, number is incredibly small. I think the last count of members of the American Indian Association of Physicians includes twenty-two M.D.'s. Dr. Blue Spruce can confirm the fact that he represents at least half of the entire population of Indian dentists. The end result again, is that the Indian child does not have the role models available, thus does not consider professional training as an occupation, or rather as white children do, does not have to question the possibilities that might be available to him, should he choose a professional area.

Although most of the preceding information has come from Indian drop outs, one interesting difference in students that did not drop out was centered around the counseling problem. For the most part Indian student comments tended to run like, "If I had known what was going on, I could have done things differently." In other words, most of the criticisms were that the counseling at all levels,

from high school throughout their entire academic career, had provided either misinformation or channeled them into the voch-tech or community college route, not because of their abilities but because they were Indian. For example, many of the students indicated that their educational counselors have discouraged seeking professions or training by saying "Oh, you don't want to go that route, why don't you go to the community college; or why don't you go into nursing or secretarial school, or vocational areas". As most people that have been through the academic process are well aware, it takes a great deal of goal setting to tolerate the educational process long enough to be credentialized. The lack of role models certainly contributes to the weaker motivation of the Indian student as a potential contributor to the drop out rate.

The last item to be discussed in this paper will be some differences in cultural values that are most germane to the problem of the Indian student drop out. Obviously from everything that has been said so far, Indian students are different from other students. One of these differences is the culture the particular student comes from; be it Cheyenne, Crow, Sioux or whatever. Since the students interviewed were from a rather diverse group, the specific cultural differences peculiar to individual Tribes will not be discussed, however there are some generalizable cultural values that produce conflicts and thus, contribute to the drop out problem.

In the non-Indian value system the concept of time is very important. Time is measured in a quantitative sense, using the yardstick of length. Jobs, meetings, parties, education, are all divided up into temperal units during the day and for the future. If a person makes an appointment with another, for one-thirty, it is crucial that he be there at one-thirty or the other feels that he has lost time. In other words, the person who is late has stolen something by not being there.

An example of the white cultural value pushed to it's extreme is the white school system's policy of sending a child's report card home with the number of times he was tardy, clearly marked on it. Do you suppose that if a child were three minutes late every day of the school year, that he would be flunked, that this would truly be an indication that the child had failed? On the other hand, the reservation culture treats time as being relative. A person's existence is prioritized according to the immediate task. Clock watching and compulsive punctuality does not exist. People come to meetings when they are through doing something else. Another way of putting it is that the important thing is the meeting, not in arriving at a precise time. Obviously, this difference in values produces a very definite conflict in the student attempting to matriculate at one of our traditional academic institutions. Unfortunately it is the sole responsibility of the student to change his values as the institution will not.

Another very complex set of values that produce conflict, centers around the concept of expanded time. For example, the non-Indian culture uses a rationalizing process to escape from the everyday world by dumping the responsibility for failure and thought onto the future. Lack of strong personal belief and lack of faith in personal values leads to this value system. Children are taught in the schools to prepare for the future, to get educated, to cord material strings, to "be good", so they may go to heaven when this life is over but even more important psychologically, is the concept of being punished or responsible for one's behavior after death. The Indian culture is much more pragmatic, with behavior geared primarily to be responsive to the day to day world. There is virtually no concept of saving for a rainy day, "a penny saved is a penny earned", milk and honey are punishment after death, or hardly any other futuristic goals and objectives. The philosophical sophistication and psychological soundness of the

Indian philosophy would put to shame most of the academic gabblers in these particular disciplines. Nevertheless, from the standpoint of Indian student drop out, it makes it very difficult to pressure the Indian student to come to class, work hard, get good grades for some futuristic goal that is really as unimportant and of questionable value.

Although it may sound simple minded to continue repeating the basic concept, the Indian values preclude the concept of sacrifice and training for a future end. It is very easy to see then that the student from the reservation is difficult to motivate when standard traditional academic values are assumed, as they simply are not self-motivating for the Indian student.

Another set of values producing lack of understanding between the two cultures, relates to the family. In the Judea/Christian culture, the nuclear family consisting of the father, mother, son and daughter; carries with it rather clear cut definitions and expectations of responsibility. When a child becomes an adult, whatever that means, in the white world they are on their own. They are expected to be independent and legally responsible. If one's brother participates in socially unacceptable behavior, shame is brought to the family name, which seems to miss the point. There is little shame or concern about the fact that the behavior was detremental to the community, but a great deal of emphasis placed upon the reputation of the family. At the same time, misfortune occuring to outlying members of the nuclear family, such as grand parents, great grand parents, uncles, great uncles and aunts, cousins; very often are considered unfortunate, however they are not the responsibility of the family. It is as if the basic principal is, "you take care of yours and I'll take care of mine", with mine being defined as the immediate nuclear family.

In the traditional Indian value system, the family is much extended, in terms

of careing and responsibility. Aunts are often considered to be mothers, uncles are called fathers and cousins are brothers and sisters of the immediate family. Clan members are considered "relatives". The philosophical generalizations must be understood between the two systems before any of the rest of the values can truly make sense. In the western European tradition the greatest good has been the development and perpetuation of the self. Although some lip-service is paid by our Christian doctrines through praying for others, primarily the ultimate objective is personal salvation. Day to day behavior is geared towards this objective in terms of economics, religous values, education, status needs and family relationships. This produces an extremely competitive, consumptive, exploratative, interaction with the environment and with personal interactions with other people. The traditional Indian culture has as the ultimate good, the survival of the Tribe. The individual is expendable in the sense that one does what is good for the people at the sacrifice of individual goals and objectives. This is seen in a variety of behaviors, such as the "give-away" ceremony. Those that have, share what they have with others as a point of honor. In the white society, a house warming ceremony provides much anxiety for the new home owner, as he tries to impress the people with his posessions. With the Indian culture, the Indian people would give away their material posessions in an act of sharing. The more you share, the more honor, prestige and status you enjoy; as opposed to the more you have and collect material things for status symbols, as we find in the white culture. Thus in many cases the principal of higher education and the credentializing process is hard to incorporate into the sharing concept as it is seen as an individual and personal gain, with little generalizability to the people.

Getting back to the extended family concept, it is often difficult for people living in an academic or other artificial environment, to understand the tremen-

dous sense of responsibility a student may have towards what appears to be a distant relative. In the Indian culture, if one is asked to help, he simply cannot refuse. Thus, a student getting a phone call that he is needed or that someone wants him at home, goes. The threat of receiving an F for the course is of little relative importance. If he is needed, he is needed. The fact that administrative officials do not understand what is real and true is very bewildering to the Indian community.

A final consideration that is again, very difficult for the white community to understand involves most of the philosophical, sociological, psychological and religous values previously eluded to. In the rural white community, the fact that a son or daughter has left the farm to go get a college education, is pointed to with great pride. The family will make great sacrifices to get their children into higher education. In small communities everyone in the community is aware, and points with some civic pride, towards those that have gone on and "amounted to something". However in the more traditional reservation culture, if the child makes the decision to leave the reservation and go to the university and get a white man's education, the community is not enthusiastic. In other words, it is a clear cut decision that the person has made, to reject the old traditional ways and go the white man road. It is generally assumed that the person is lost to the traditional community. Many Indian students that have gone on and completed their degrees, have found it extremely difficult to return to their reservation to work. This seems to be more true to the smaller northern reservations than others, according to the Indian students, however it is definitely a factor in reservation settings such as the Northern Cheyenne. There is a certain amount of mistrust of an Indian that has gotten an education and the educated Indian must face a rather continuous attack by family as well as others, for having an education. It must

be remembered that an education is a white man's education and is viewed as such by the Indian community. I have counseled several Indian students that have dropped out just prior to graduation because they are forced to make that decision, and some choose to go back to the reservation feeling that they can be accepted more easily if they do not bring back the degree.

White communities and academic institutions that promote token Indian Studies, American Indian Studies, Native American Programs at their institutions are obviously either hypocrites in the sense that they pay little attention to the historical acts of their profession, or are simply blind and deaf to the messages presented by the Indian people concerning the difference in values of education. For example, in 1774, on June 17th, the Commissioners from Maryland and Virginia negotiated a Treaty with six Nations at Lancaster, Pennsylvania. The Indians were invited to send their boys to William and Mary College. The next day the Indians declined the offer in this manner: "The Indians Refusal; We know that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men, while with you, would be very expensive to you. We are convinced, that you mean to do us good by your proposal; and we thank you heartily, but you who are wise, must know that different Nations have different conceptions of things; and you will therefore not take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it. Several of our young people were formerly brought up at the College of the Northern Provinces; they were instructed in all your scienoes but when they came back to us, they were bad Runners, ignorant of every means of living in the Woods...Neither fit for Hunters, Warriors, nor Counsellors, they were totally good for nothing. We are, however, not the less oblig'd by your kind offer, tho' we decline accepting it; and, to show our grateful sense of it; if the gentlemen of Virginia will

send us a dozen of their sons, we will take care of their education, instruct them in all we know, and make men of them".

In summary then, the differences in values of the reservation Indian, in terms of overall objectives as well as daily life styles, creates in the Indian student numerous conflicts that contribute to the eventual drop out problem. Unfortunately, as I indicated previously, the teachers and administrators of our academic institutions from pre-school through post-graduate study, truly believe that they know all the answers and that their system of values is the only one to be followed. Otherwise the Indian value system would have been incorporated in the school system serving Indian children many years ago. Unfortunately, the schools serving large numbers of Indian children have been more white than many of the predominantly white schools. Accepting different values is always difficult at best, if you do not treasure the value of of acceptance. In point of fact, in the areas of education, welfare, religion, philosophy, psychology, family relations, environmental studies, ecology, botany and zoology; as far as these disciplines are concerned with identification and function of Flora and Fauna, and many other areas, the Indian people are so far ahead of the Ph.D. granting disciplines; in terms of workable, useable knowledge, that it is embarassing to have academic people visit the reservation.

The Indian people in general, have been laughing at academicians and others that come to study what they call "Truth" when in point of fact they only know a very limited kind of truth. They are ignorant of the fact that there are numerous kinds of truth and numerous ways other than the holy scientific method of determining truth. As long as the academic institutions ignore the fact that there are other ways, they will continue to be pointed out in wonderment and amazement, and laughed at for their silly ways by the Indian people.

For example, books being used at numerous institutions concerning some communication skills such as interaction group, interaction communal living. extended family, body language, etc., will be treated as very naive by Indian students. It is true that the redneck academician can stand on his stubborn legs and demand that the Indian student give in, but he will still be laughed at.

It is my personal opinion that the drop out problem will be continued until institutions can learn to be accepting of other values and can learn that there might be other life objectives with a great deal of meaning attached to them. Put another way, I am saying that until teachers, administrators and institutions can be developed, that are "Indian" in philosophy, attitude and values, the drop out rate will continue to be high among the American Indian students.